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ABOUT THE LORD'S PRAYER

The Lord's Prayer is one of the best loved and best known prayers of Christians everywhere. It plays an important part in the prayer life of Orthodox Christians and is recited on so many occasions that it has become so automatic that often we tend to forget the meaning of the words.

The Lord's Prayer was given to us by Christ Himself in answer to the question: "Lord, teach us how to pray." In the early centuries of the Church, the words of the prayer were kept a secret. Only those who identified as Christians knew the words. They had learned the words when they were catechumens or learners and preparing to enter the Church by Baptism. The meaning of every word was explained to them. Many of these catechistical lessons have come down to us. They tell of hidden meaning behind all the very plain words which are to be found in the prayer. We find that in the Liturgy of St. John Chrysostom, the Lord's Prayer is placed in the Liturgy of the Faithful well after the Catechumens are asked to leave the church service.

We can look at the very first word of the prayer and see that much catechisis time could be spent on studying the prayer. The word is "Our." There is no way the Lord's Prayer sounds right, or makes sense when the first person singular pronouns are substituted for the **our, us,** and **we,** that Jesus taught. One of the greatest hindrances to Christianity has been the tendency of some people in every generation and especially the large number in this generation to make it an individual "me and God" situation. Historically Christianity holds in balance the individual and corporate nature of the Body of Christ. At the time Jesus taught this prayer to His followers it may have been somewhat easier for them to understand the meaning of the word **our** than it is for us today. The Western world — and particularly America — thinks individually first, and then corporately; but this was not true in the world of Jesus' time. The Jew was a member of a

When your soul is most despondent
And of all you are bereft
That's the time to trust the Master,
For there's always something left.

BIBLE STUDY

On Monday, October 15 we read from Luke 6:24-30. This passage is often identified as the Law of Love and can also be found in Matthew 5:38-48. It is a reading which contains many verses which are familiar to us. "Love your enemies, do good to those who hate you." "To him who strikes you on the cheek, offer the other also." "As you wish that men would do to you, do so to them."

There is such conflict between these teachings and that taught in self-assertiveness training much of which influences life today and the way we think. It says that we should have a strong ego with a clear sense of self-worth. We should express our wants and goals clearly and work to get what we want. Mainly, we should be forceful and persistent in the way we deal with other people. The purpose of this teaching is that we are working for self-esteem and personal power in taking control of our lives.

The Bible and the Church teach us just the opposite. It tells us we should be pliable and giving. And as in the above readings they teach us to turn the other cheek, and always love one another.

Jesus gives us advice in this reading that looks completely unworkable in today's world which is tough and unfair. There are just too many people who try to take advantage of us. We have to be persistent and aggressive just to keep up. Jesus seems to be advocating a passive, pliant attitude. Not only should we compromise but we should give in to the demands of others no matter how unreasonable and cruel they are. We should not even resist evil! This seems like a formula for abject personal misery.

But let us look deeper. Jesus isn't counseling us to be weak. In fact, He is showing us how to achieve the height of personal power through personal and

PROTECTION OF THE MOTHER OF GOD

This Holy Day is so beloved among the Orthodox people that it comes as a surprise that it is not listed among the Twelve Great Holy Days. The Holy Day commemorates the constant help that the Mother of God gives to those who ask her help and protection. In our daily prayers we say: "Under thy tender compassion we run, O Mother of God, reject not our prayer in our trouble, but deliver us from harm, the only pure, blessed one. Most glorious Ever-virgin, Mother of Christ our God, present our prayer to thy Son and our God and pray that through thee He may save our souls."

We celebrate this day on Oct. 1/14. It commemorates the protection she gave to the city of Constantinople in the year 911 when a large army of enemy troops was preparing to attack the city. The pious people rushed to the Church of Blachernae, where a robe and head veil of the Mother of God were preserved. They pleaded for mercy and help. A vision of the Mother of God was seen in the church surrounded by a choir of angels. The people continue in prayer. The enemy was turned back and Sts. Andrew and Epiphanius told everyone of their vision in the church which was the Mother of God with outstretched hands, holding a veil over the city as a sign of protection and imploring God's mercy upon the people.

The Holy Day was first introduced into the Church of Constantinople and from there is spread throughout the known Orthodox world. The Slavic Church embraced the day in the 12th century. The Greeks subsequently discontinued its celebration, but the Russians celebrate it with great love today.

"Remember us in your prayers, O Lady, Virgin Theotokos, that we not perish for the increase of our sins; protect us from all evil and cruel misfortune. For we put our hope on you, and honoring the Feast of your Protection, we magnify you."

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CHRONOLOGY

October 1990

DIED: FR. PETER MOLCHANY, (ACR) retired in Homestead, PA
FR. ADAM KRELL, (OCA) retired in Wilkes-Barre, PA
PANI MARY DUTKO, (ACR) in Binghamton, NY

THE ORTHODOX CHURCH OF GREECE has requested that clergy or others endorsed by the Church hold the posts of secretaries of state for education, worship, culture and sciences.

TWO SETS OF VESTMENTS reasonably priced at $325 per set may be purchased from Canacle Press, Suite 211, 1902 Ridge Rd., West Seneca, NY 14224. These are new, Greek style, one set green, the other gold.

THE EVANGELIST FILM "Jesus" is being shown in public theatres in the Soviet Union by the Campus Crusade for Christ.

THE ORTHODOX PATRIARCH FOR ROMANIA, Teocrist, who resigned after the overthrow of the Ceausescu government, has resumed his post. The bishops of the church voted to have him resume his functions. Some questioned whether a Romanian patriarch is allowed to retire under church law.

TEEN RETREATS and how best to set them up is discussed in a paper by Fr. George Alberts, 141 Pennsylvania Ave., Monessen, PA 15062.

NOW RESTING ON AMERICAN SOIL are several saints found on Orthodox Church calendars. Among them are St. Nikolai of Zhicha in Libertyville, Ill., St. Herman in Kodiak, Alaska and St. John of San Francisco, Calif.

WHEN GORBACHEV MADE HIS LAST TRIP TO THE U.S., Raisa cut a ribbon at the Library of Congress to open an exhibit of Russian religious literature, most of it borrowed from the Soviet Union.

THEY SAID NO to Jesus jeans and T-shirts in Greece. The Supreme ruled that to use the name Jesus or other religious symbols on commercial merchandise is "an abuse to be forbidden in all circumstances."

THOSE WITH ROOTS IN THE CARPATHIANS may be interested in a 176 page paperback containing photographs of wooden churches in the Carpathians. Send $24.50 to CR Research Center, 355 Delano Place, Fairview, NJ 07022.

AN ORGANIC FARMING PILOT PROJECT is being set up in a Greek Orthodox Monastery near Ormylia in Northern Greece. World-Wide Fund for Nature said this should serve as a catalyst to others to put Church teachings on creation into practice by introducing organic farming in an area severely affected by the extensive overuse of harmful pesticides.

THE DATE HAS BEEN SET for the 2nd Annual Apostles Fast Retreat at Glorious Ascension Monastery in Resaca, Georgia. Mark June 14-16 on your calendar.

AMERICAN KNOW-HOW HAS BEEN GOING TO THE USSR now Americans from Anchorage have been asked to teach Russians how to make sausages from reindeer meat. Many reindeer are raised in the far north and millions have been counted. The sausages will survive the long haul from unpopulated regions to the cities, Indian Valley Meats of Alaska said the sausages are delicious.

STAKE YOUR CLAIM. As far as is known, Schuylkill County in Pennsylvania has produced the most Orthodox priests in this country. Twenty-one priests: 8 from Frackville, 5 from St. Clair, 4 from Shenandoah, 3 from Coaldale, and 1 from McAdoo.

IN CONSTANTINOPLE the second largest medieval church is Hagia Eirene "Holy Peace." In the year 381 the 2nd Ecumenical Council reaffirmed the Nicene Creed and condemned Arianism here. For a time in the 15th century it was enclosed as part of the Palace of Topkapi. It then became an arsenal. Now partially restored, it is often used as a concert hall.

THE RUSSIAN ORTHODOX CHURCH IN THE USA (Patriarchal) will hold its Sobor in Sinjac, NJ from Oct. 23 thru 26. For info call: (201) 256-0314.

THE NATIONAL TEACHER EDUCATION PROGRAM, open to Orthodox of all jurisdictions, will be held at Antiochian Village in Ligonier, Pa. from Oct. 4 thru 7. The theme will be "Cooperative and Peer Education in the Church." For info: Dr. John Boojamra, 4 Evergreen Pl., Demarest, NJ 07627.

NOT ONLY INSURANCE is offered by the Russian Orthodox Catholic Women's Mutual Air Society, which was founded in 1907. It also assists many Orthodox by giving scholarships and has promoted many programs of the Orthodox Church at various levels. It also issues an interesting publication. Write 975 Greentree Rd., Pittsburgh, PA 15220 or call (412) 922-6664.

SENDING DESPERATELY NEEDED RELIGIOUS BOOKS TO THE USSR is Orthodox Religious Books for Russia, P.O. Box 522, Glen Cove, NY 11542. Support is needed to meet the demand.



Dabs of Thoughts

In the Church all work together, all concelebrate... The Liturgy is not just a sermon. It is not something to be listened to or watched. We should not go to church in the same way we go to the theater, but we should go in order to pray with the whole body of the Church and to be transfigured.

The Russians are credited with inventing the roller coaster. They built ice slides as early as the 15th century. Gravity-powered rides, sometimes known as Russian Mountains, evolved in Europe and then the U.S. Interestingly enough, the roller coaster has now become so identified with the U.S. that they are now known in the Soviet Union as American Mountains.

Dimitrios the Ecumenical Patriarch is the 269th since the year 36 when St. Andrew the Apostle became the first Patriarch of Constantinople. The second Patriarch was Stachys of the 70 Apostles. John Chrysostom was the 37th patriarch of Constantinople.

It is the wisdom of the world to conceal the heart with a "cool attitude," to veil one's thoughts with words, to make what is false appear true and what is true appear false. On the other hand, it is the wisdom of the just never to pretend anything for show; always to use words to express one's thoughts; to love truth as it is and to avoid what is false; to do what is right without reward and to be more willing to put up with evil than to perpetuate it; not to seek revenge for wrong, and to consider as gain any insult for truth's sake.

St. Gregory the Great.

When we hear the priest say "let us bow our heads unto the Lord," we should bow reverently until the "Amen" thus giving more meaning to the words and getting into more active participation in the Liturgy.

Some people think God is like medicine - you do not need Him when you are well.

It is unreasonable to expect a child to listen to your advice and ignore your example.

•Protection

Continued from Page 31

people first, and then an individual. The disciples were familiar with the concept of family or group, where "our signified the entire group. Jesus' heritage demanded a close alliance of its people — past and present — that gave a rich meaning to the idea of belonging. They had a strong sense of having been chosen by God as a people. That was much more intrinsic to them than the importance of the individual. This carried on into the early centuries of the Church and even in our time with the idea of congregation as community of believers. As I write this we see the idea in the Mideast where the Arabs are struggling with the idea of themselves as a people, which right or wrong in a situation they identify.

•Bible Study

Continued from Page 31

spiritual development. We must bring to mind that the Bible and Holy Writings have been healing people for nearly two thousand years, while assertative training has been around for only a small fraction of that time.

Let's look at Jesus' advice to turn the other cheek. It makes no sense if we are inwardly furious and pretend to be loving and forgiving. Jesus wants us to have such strength and peace of mind that we are above being disturbed by an insult or injury. He wants us to have such love for others and ourselves that we will be strong enough to see beyond the evil act.

The process of learning and growth that confers this degree of inner strength requires a lifetime. Part of this learning involves the ability to be assertive and express inner feelings. A person who never learns to do that will always be a child, forever dependent on others for help in fighting battles and making decisions.

Of course, it's important for us to be strong and proud of who we are, but once we learn self-assertion it's important not to be stuck at this stage. It's easy to get so involved with the benefits of a strong ego that we become self-centered and uncompromising. This often leads one to become hostile to other people and to disregard their feelings and needs. If we find ourselves insensitive to the pain and misfortune of others, we know we haven't learned the lesson yet. We must go further.

The reading from the Gospel of Luke shows what to strive for in the next stage. We want to become so strong inwardly that ego becomes a secondary concern. Then we no longer have to prove anything to ourselves or to anyone else. Our strength will be so abundant that we can give to others even when they seem capable of relating to us only with hatred and conflict.

The Bible shows that a healthy ego and a strong sense of self provide an important foundation for emotional and spiritual life. But it also recognizes the necessity for growth beyond the self-assertive phase, to achieve a state of love and concern.

We can see how the teachings of Jesus in this reading were followed and what strength they gave to those who followed them. It is very well illustrated in the lives of the Fathers discussed in the **Philokalia.** Many start to read these books but without reference back to these teachings of Jesus, the whole purpose of cataloguing their lives seems of little benefit.



Holy Trinity Church at Stary Vostok, Alberta, Canada has been built on the site where the first Orthodox Church in Canada was consecrated in 1901 by Bishop (later Patriarch) Tikhon. In the 20s and 30s most newly ordained priests in the U.S. were sent to Canada to do mission work. They served in places called: Dickey Bush, Moose Jaw, Smokey Lake, Rabbit Hill, Wasel, Sandy Lake and Serediaky before being assigned to a parish in the U.S.

Traditions are the spiritual treasures inherited from the ancestral Holy Fathers, which are in accord with the Holy Scriptures but are larger in extent.

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Fr. W.B. Stroyen, Ph.D., Editor

ST. ROMANUS THE MELODIST
OCT. 1/14

St. Romanus the Melodist is the most celebrated of the Greek hymn-writers. Romanus is believed to have come from a Jewish background and may have been a convert at a very early age. He was a Syrian from Emesa who became a deacon near the end of the fifth century in the Church of the Resurrection in Beirut. He came to Constantinople during the reign of Anastasius I (491-518) and served as the choir director during the rededication of Hagia Sophia in 537.

Tradition reports that Romanus received the gift of poetry after he arrived in Constantinople. On Christmas Eve, the Theotokos appeared to him while he slept. She gave him a roll of paper saying, "Take this and eat it." He appeared to eat the roll then was awaken. With great exaltation of spirit, he went into the church of the All Holy Theotokos and assisted in the Christmas Liturgy. When the Gospel book was about to be processed, he extemporized the hymn, "Today, the Virgin gives birth to the transcendal one and earth offers a cave to the unapproachable one. Angels with shepherds glorify Him. The wise men journey with a star, since for our sake the Eternal God was born as a little child." It became the Kontakion (Kondak) for the feast of the Nativity.

Justinian, who considered Romanus a dreamer, did not like the man but recognized his ability and had him, now a priest, made choir director of Hagia Sophia. The emperor asked the Melodist to write the music for the rededication of the Church of the Holy Nativity in Bethlehem, Palestine (c. 529) as well as for the rededication of Hagia Sophia. It was Romanus' Nativity kontakion which inspired the mosaics of the three Magi which can still be seen in the basilica of the Holy Nativity in Bethlehem, Palestine now Israel.

Before Romanus' time, musical instruments including flutes, bells, cymbals, and a primitive pipe organ were used in the church. Romanus broke the church's ties with Hellenism (use of instruments, clapping of hands, bells, etc.) and introduced acappella singing into the liturgical worship. The music was probably akin to Gregorian chant and was similar to the music used in the synagogues of his time. Some scholars speculate that the western Gregorian chant was actually introduced into the West by traveling Orthodox monks (Romanus' students).

Romanus wrote 1000 hymns which are really metrical sermons. Eighty-five of them still survive today but without their music. They are vivid in feeling and dramatic in style. They cover a wide range of subjects from both the O.T. and N.T. and all the major feasts of the church. His style and manner dominated liturgical worship for about 150 years after his death but was gradually replaced by the singing of the canons such as those written by St. Andrew of Crete.

Historians assign a date for Romanus' repose anywhere from 519 to 560. Neither date corresponds with other historical events in his life.

Romanus' life is an example of a man who used all of his talents and experiences to show us how to worship God. If all of us would follow Romanus' example, the church would truly be enriched.

Larry R. Sherman, Ph.D.

MARTHA OR MARY?

On the Holy Days of the Mother of God, the Gospel reading is from Luke 10:38-42, which tells the story of Martha and Mary. It would be hard to find a more vivid description of two contrasting temperaments than that of Martha and Mary in these few verses. Some people are always moving, always active; while others are more relaxed and quiet. It is hard for the active person to understand the person who sits and contemplates and vice versa. There is no right and wrong in this. God did not make everyone alike. Both of them can serve Him in their own way.

What if there had been two Marthas at home when Jesus came? Or what if there had been two Marys? In the first case, there would have been plenty of food for dinner, but everybody would have been tripping over everybody else. They would have ended up with indigestion because the atmosphere for sharing both food and friendship would not have been peaceful. We've all been guests at homes where the hostess was so busy preparing a lunch for us that we had no time to talk, to share ideas.

In the second case, no one would have bothered about food for dinner. Maybe someone, at the last minute, would have heated up some leftovers, but the party would not have been satisfying to both body and soul. The guest would feel that he was imposing.

We need both Marthas and Marys in this world. The gifts of each go to make genuine and successful hospitality. Which one can you identify with?

Two children who were walking to school were afraid lest they would arrive late. One of the two children said to the other, "Let us kneel down and ask God to help us not to be late." The other child, however, who seemed to be more practical about it all, counter-suggested: "I'm going to pray while I'm running so I won't be late. God is going to help me to run fast enough so that I won't be late."

God will not do for us what we can do for ourselves, but when we have done our best, He will do the rest.

ALASKA FUND

Sending copies of "The Herald" to Alaska are: Mr. and Mrs. Robert Kulenic, Andrew Dacko, Annastazia Zahirsky. Mary Banks in memory of her husband, Michael.



EDITOR'S NOTES

Half a religion is not enough. A whole person needs a whole religion. Unfortunately, we sometimes offer people only half a religion — and then wonder why we have so many half-hearted, half-baked, half-committed Christians.

There are several places where we chip religion in half and serve up only a slice. For instance, true Christianity involves both the head and the heart but we sometimes divide the two and give attention only to one or the other in our parishes.

If either the heart or the mind is starved spiritually the Orthodox Christian life will be reduced. If our worship is to be effective we must worship as whole people, we must have an experience that both stirs the emotions and speaks to the mind.

Love must grow warmer and stronger, understanding must grow deeper and broader. Mind and heart are not separated in normal everyday life and must be not separated in our spiritual and religious life.

Our Christian life must express itself in two dimensions, vertical and horizontal, in relation to God and in relation to fellow man, like the Cross. One is as important as the other. Neither can be complete without the other.

Our relationship to God is incomplete until it manifests itself in better relationships with other people. Our relationships to other people are incomplete until we turn to God to honor Him who made us all, thank Him for our companions, and ask His blessings upon us all. Human relationships without God are tedious.

Faith and works are inseparable halves of genuine Orthodox Christianity. Neither is a substitute for the other. "Faith without works is dead." Living faith must express itself in works. Living faith brings a power that must manifest itself outwardly.

Consistent Orthodox Christian works are not possible without faith — and complete faith does not exist without giving evidence of itself.

If we want well-rounded Orthodox Christians with a vital Christian experience and effective services, then let's serve a diet of whole religion — half a religion is not enough to grow whole Christians.

Fr. Stroyan, Pr.D.
Protopresbyter

THE DEAD SEA

"To the Reubenites and Gadites I gave ... from Chinnereth as far as the sea of Arabah, the **Salt Sea** under the slopes of Pisgah on the east." Deut 3:16-17.

The term, Dead Sea, does not appear in any of the common translations of the Bible. Ancient writers referred to the lake as the Salt Sea or Asphalt Sea. The former is the common term in Biblical translations. Because he could not detect any living organisms in the lake, Galen gave it the name **"Dead Sea"** after he visited the area during the second century A.D. Modern scientists have identified a number of microorganisms which can tolerate the salinity.

Although the geology and geography around the Dead Sea greatly influenced Palestinian culture, the term Salt Sea is only found nine times in the RSV and is implied 5 more times. It appears once in Genesis giving the geographic location of Sodom, three times in Leviticus and Deuteronomy indicating the borders of the tribes of Israel and five times in Joshua describing some of the battles during the conquest of Palestine. To most people, it is best known as the site of the cities of Sodom and Gomorrah.

The Dead Sea is the world's saltiest lake containing 280 grams of salt per kilogram of solution versus only 35 grams per kilogram of ocean water. It is the lowest place on the earth being about 1300 feet below sea level. It is also one of the driest places on the earth, receiving less than two inches of rain per year. In 1715 the English astronomer, Edmund Halley of Halley's comet fame, postulated that the age of the earth could be determined from the salinity of the water in the sea and the salinity of the rivers flowing into the sea. A Jewish graduate student performed this task in 1956 and came up with an age of 12,000 B.C. Geologists know that the lake was cut off from the Gulf of Aqaba about 1,000,000 years ago. Although the calculation must be wrong, it indicates that the source of salinity in the Dead Sea could not be the Jordan and Yarmuk rivers, the two major sources of its water.

Genesis (14:10) tells us that the Kings of Sodom and Gomorrah slipped into a bitumen (pitch) pit while fleeing their enemies. The Nabataeans, who inhabited the area around the Dead Sea from about 200 B.C. to 600 A.D., exported huge chunks of bitumen which they found flowing on the lake's water. The bitumen was sent to Egypt, where it was used for embalming mummies, and throughout the Mediterranean world for healing, waterproofing, building materials and farming. By the end of the first century, it was a well-known medicine for treating cuts and mending bones, especially among gladiators. Wealthy Romans imported jars of Dead Sea water in the hope of curing almost all kinds of illnesses and the immersion in the Dead Sea water is mentioned in many ancient books. Balsam, which is found only in the Dead Sea valley, was also extracted for medicines, perfumes, spices and cosmetics.

Today the Dead Sea is the site of several health and recreation spas and also the Dead Sea Salt Works, a huge $450 million per year chemical processing complex. The plant was the brainchild of Moshe Novomeisky, a Siberian mining engineer who visited the area in 1911. He built the first plant on the traditional site of Sodom and Gomorrah and began to produce potash, salt, magnesium and bromine through solar evaporation. The plant has had its ups and downs, but today produces the starting materials for many chemicals and drugs.

Larry R. Sherman, Ph.D.
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MISSION FUND

Helping to send "The Herald" to places to do "mission" work are Annastazia Zahirsky, Mr. and Mrs. Robert Kulenic, Charles Nicholson, Mary Barrett, Linda and John Deak and Andrew Dacko.

The chemical composition of a great mass is determined by an analysis of a tiny portion of it. So the quality of a long life is seen in little daily acts. Such things as giving a cup of cold water or visiting a person in despair will decide our eternal destiny according to Jesus. Such seemingly trivial things as little courtesies, little kindnesses, pleasant words, friendly letters, good wishes, and kind deeds make up part of a gracious Christian life.



I received this letter: We the women of St. Joseph's Altar Rosary Society want you to know how much we enjoy reading the Hanya letters at many of our meetings. She reminds us so much of our mothers and ourselves. To show your appreciation we decided to send you our favorite recipe for Czechoslovakian Crescents, which we make for many occasions."

CZECHOSLOVAKIAN CRESCENTS

1½ cups flour
2 Tbls. confectioners sugar
½ cup blanched almonds, finely ground
¼ cup butter
1 egg yolk
½ tsp. vanilla
½ tsp. grated lemon rind
confectioners sugar
cinnamon

Combine flour, sugar and almonds in bowl. Cut in butter with pastry blender or two knives as for pie crust. Add egg yolk, lightly beaten, vanilla and rind. Blend well. Shape into a long roll and chill for at least 15 minutes. Cut slices from roll about ½ inch thick. Shape with palms of hands into tiny tapered rolls about ½ inch thick and 2 inches long. Bend into crescent shapes. Place on greased baking sheet and bake in 325 oven for about 30 minutes or until lightly browned. While still warm, sprinkle with confectioners sugar and cinnamon. Makes about 3 dozen.

You cannot wholly escape the sadness of beauty's fading, the pain of loss or the pain of parting; but there is a sense in which nothing fades, nothing is lost, everything that is is eternal, in the mind and heart of God. We mourn what is lost to us in the past, we long for what is not yet ours; but the life of God is not in time, in the life of God there is no past or future, there is only the eternal present ... To share in the life of God ... is to have, under all the pain that time inflicts, a deep sense of the abidingness of things, because it is to live, with God, in the eternal present.



OCTOBER
1990

1. Luke 3:19-22
2. Luke 3:23-4:1
3. Luke 4:1-15
4. Luke 4:16-22
5. Luke 4:22-30
6. Luke 4:31-36
7. Luke 5:1-11 - Sunday
8. Luke 4:37-44
9. Luke 5:12-16
10. Luke 5:33-39
11. Luke 6:12-19
12. Luke 6:17-23
13. Luke 5:17-26
14. Luke 10:38-42; 11:27-28
15. Luke 6:24-30
16. Luke 6:37-45
17. Luke 6:46, 7:1
18. Luke 7:17-30
19. Luke 7:31-35
20. Luke 5:27-32
21. Luke 7:11-16 - Sunday
22. Luke 7:36-50
23. Luke 8:1-3
24. Luke 10:1-15
25. Luke 9:7-11
26. Luke 9:12-18
27. Luke 6:1-10
28. Luke 8:5-15 - Sunday
29. Luke 9:18-22
30. Luke 9:23-27
31. Luke 10:16-21

GETTING BLESSINGS

It has been said that the timing of a blessing is as important as the blessing itself. Most of us can recall times that would confirm this statement — times when we received some blessing that we could not appreciate fully because we were not prepared for it.

In truth we live in the eternal now. All the blessings of God are already prepared for us, yet our spiritual growth is an upward, progressive process. The ideal is to experience God's blessings as one-at-a-time stepping-stones that lead to increasing blessedness and fulfillment.

When we place our trust firmly in God and in God's abundance, we know that no good thing can be withheld from us, that we have all eternity on which to reap our blessings.

Pray: "My hope is the Father, my refuge is the Son, my shelter is the Holy Spirit: O Holy Trinity our God, glory to Thee."

Trust in God keeps us in tune with the peaceful, orderly flow of divine timing, and we know that every needed thing is drawn to us at the right time and in the right way.

Psalm 71: "In You, O Lord, I put my trust."

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BIG QUESTION

Twelve thousand for my brand new car,
Five thousand for a piece of sod,
Ten thousand paid to begin a house;
A dollar I give to God.
A tidy sum to entertain
My friends in pointless chatter,
And when the world goes crazy mad,
I ask: "Lord, what's the matter?"
Yet there is one big question,
And for the answer I will search.
With things so bad in this old world,
What's holding back my church?

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